Volume LIX CHICAGO, JULY 11, 1907 Number 19

UNITY

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Official Organ of the Congress of Religion

A PRAYER

THE day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.

—*Robert Louis Stevenson.*

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"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIX THURSDAY, JULY 11, 1907 NUMBER 19

This I learned from the shadow of a tree
Which to and fro did sway upon a wall;
Our shadow-selves, our influence, may fall
Where we can never be.

A. E. Hamilton.

Evidence is not wanting that persistent efforts for a sane Fourth have limited in some degree the harvest of death which our Independence Day has gathered in recent years. There is abundant room, however, for inculcating the truth that depth of patriotism is not indicated by amount of noise, and that a boy might find pleasure in other ways than by making the biggest explosion.

We congratulate our most valued contemporary, the *Congregationalist,* on its complete exoneration from all charges recently made against its business management. A committee appointed by the general Congregational Society has just made a careful examination and its report fully vindicates all present officers of the paper. The *Congregationalist* stands at the very forefront of denominational journalism and is doing magnificent service for the cause of truth, the wider humanities and the diviner fellowships. Here's a hearty God-speed!

If a man is to be judged by his personal ideals and desires, that is, by his character rather than by his outward acts, there is not a little to indicate that Mrs. McCormick is justified in asserting her father (John D. Rockefeller) "is a much persecuted man." Many a rich man has been lauded, as was Marshall Field, who was really more miserly, more selfish personally than Mr. Rockefeller ever was. It is customary to praise certain rich men and condemn others, but a popular verdict is not always a just one; in any case it is methods and principles, real heart purposes, which should characterize a man.

A sane and much needed word was spoken by Judge Peter S. Grosscup, at Brown University Commencement, when he called attention to the fact that the American people as a whole are very large owners of corporate wealth! It certainly is true that the concentration of wealth in the hands of the few is little less than appalling—one per cent of the people holding more than fifty per cent of the economic wealth, but it is also true, as Judge Grosscup pointed out, that the corporation is a mighty agency of and for the people, and

"the great work of this generation is to raise it up to the stature of the mission it has to perform; to make for the future a trustworthy agency commanding the confidence of the future."

It is undoubtedly a wise law which went into effect in New York July 1, requiring every periodical to print at the head of its editorial page "the full name and address of the owner, owners, proprietor or proprietors." If all papers in this state were compelled to obey the same law, the real significance of some Chicago newspaper editorials might be more apparent. *Collier's* quotes this week the epigram of Mr. James M. Beck: "Today, the three co-ordinate departments of government are the executive, the newspaper, and the judiciary," which it asserts "contained as much of illuminating truth as of forced cleverness." The press certainly has a potent influence and every effort should be made to enlist it in the cause of right thinking and right living.

What the *Outlook* called a "Governor's Legislature" has adjourned at Albany after a political wrangle over the gerrymander of districts, already declared unconstitutional by the Supreme Court, and leaving the problem unsolved. Governor Hughes has now called a special session of the legislature, though for what purpose has not been fully disclosed. What democracy at its best estate will accomplish is faintly indicated by the record of Governor Hughes. He was the only candidate on the ticket of his party elected to office, and even the Republican members of the legislature were much more partisans than "Hughes" men, while the majority were Democrats. In the face of this fact Governor Hughes is credited with the most important and far-reaching legislation in the interest of true democracy and a "square deal," ever enacted by a state legislature. In fact all the real constructive legislation at Albany this year bears the Hughes stamp so that the critics are talking of a "rubber stamp legislature." This is not all due to the strong personality of the new governor, but is chiefly owing to the fact that the people had spoken. Partisanship and political fads are swept aside by an aroused popular sentiment, and the most independent governor of the time becomes a power to reckon with. This is the strength and the hope of our democracy.

It will be remembered that Governor Hughes vetoed the bill providing for a two cent railway fare, chiefly on the ground that investigation had been inadequate and that provision for proper investigation and fitting

action was made in the "Public Utilities Bill." It is a matter of national interest and importance who are the commissioners appointed under this bill and what they will accomplish. With the limited salary which the position can offer only a high sense of patriotism could induce men of commanding ability to accept this most arduous and delicate task, but the list of appointees announced by Governor Hughes is a very strong one, and is summarized in the *Outlook* as follows:

"The Chairman of the Commission for Greater New York is Mr. William R. Willcox, former Park Commissioner, and for over two years postmaster of New York, the most responsible position in the service outside of the Postmaster-General's staff. His associates are William McCarroll, successful New York merchant and president of the New York Board of Trade and Transportation; Edward M. Bassett, formerly Democratic representative in Congress, leader in traffic reforms and an expert in property values in two boroughs of New York; Milo R. Maltbie, student of municipal conditions and public utilities, former professor of economics and experienced executive official, and John E. Eustis, lawyer, former park commissioner and school official and active as a member and officer of the Citizens' Union. The chairman of the Commission for the rest of the state is Frank W. Stevens, of Jamestown, lawyer, who has held several public offices and won distinction as prosecutor of charges against a judge of the State Supreme Court a few years ago. His associates are Charles H. Keep, of Buffalo, formerly Assistant Secretary of the Treasury of the United States and for seven months head of the State Department of Banks; Thomas M. Osborne, formerly Mayor of Auburn, and a highly successful man of business; James E. Sague, of Dutchess county, mechanical engineer and practical railway man, and Martin S. Decker, of Ulster county, lawyer, for ten years Assistant Secretary of the Inter-State Commerce Commission, and one of the men who drafted the present Cuban railway law. With study of this list of men one's confidence in their ability increases. It includes Republicans, such as Mr. Willcox, Mr. Stevens and Mr. Keep; Democrats, such as Mr. Bassett, Mr. Osborne and Mr. Decker, and at least one Independent, Mr. Maltbie. It includes college men, such as Mr. Bassett, of Hamilton and Amherst, and Mr. Keep and Mr. Osborne, of Harvard, and men whose education has been chiefly that gained in the public schools, professional schools and practical life. It includes the various callings of the law, engineering, transportation, business and scholarly research, each of which furnishes preparation for the work of the Commissions. And it includes men varying in age from thirty-six to sixty. It includes native Americans and one American by adoption. It would not be easy to prepare another list of men as broadly qualified, even without regard to the practicability of obtaining their consent, and it is safe to say that in their various callings they have as high a standing as had the judges of any of the state courts when they were placed upon the bench.

One of the most discriminating observations which has come to our notice in recent exchanges is the editorial in the last issue of *The Dial* on "The Fallacy of Specialism." Of course the patient search for truth and painstaking cataloguing of facts is ever to be commended, but there is a concentration of attention on obscure details which may result in a small proficiency being lost in a monumental ignorance. Some years ago Prof. R. D. Salisbury, now of Chicago University, went over to Germany and mapped a great terminal morain extending across the country. For years German scholars had subjected every square mile to the most laborious study and soil analysis, but as each student confined himself to one square mile no one had taken a large view and the amazing "discovery" of the young American was met with indignant denials—and subsequent humiliation. We quote a few excerpts from *The Dial:*

"When a man has attained great eminence in some department of knowledge, even a narrow one, it is difficult to disabuse ourselves of the notion that his ideas upon any subject must be illuminating. A famous physicist declares his belief in 'spiritualism,' and the fact that he is a famous physicist makes many people think that the case of the spook is strengthened by his confession. A distinguished naturalist dabbles in socialism or astronomy, and his fantastic imaginings are taken seriously just because he is a distinguished naturalist. A great teacher of ethics proclaims his conviction that the world's estimate of Shakespeare is absurdly exaggerated, and the opinion is thought to have a certain weight merely for the reason that it has been pronounced by a profound moralist. In all such cases we fall victims to the fallacious inference that authority upon one subject dignifies pronouncements upon any other, bestowing upon them a greater significance than could be given them by the average man. This trait of popular psychology is well understood by editors of newspapers and magazines, by spokesmen of every sort of propaganda, and by all the shrewd host of those who have wares to advertise. Few people realize the extent to which the intellectual life, even of really great men, is conducted by a system of water-tight compartments, whereby it becomes quite possible for superstition and clear-visioned science to have joint occupancy of the same brain-tenement. And with men whose distinction rests upon a narrower basis, it is quite possible for one part of the intellectual mechanism to be in perfect working order, while the other parts exhibit loose screws and faulty adjustment. What we have called the fallacy of specialism is still more likely to escape detection when the case under observation, instead of concerning widely separated departments of knowledge, concerns only the different divisions of what, to the general view, seems to be one and the same area. A physician, for example, may have exceptional skill in diagnosis and yet his knowledge of the other subjects required by his profession may be so defective as to make him an uncertain practitioner. A lawyer may be profoundly versed in the principles of the civil law, and yet find himself all at sea in dealing with common law cases. The most striking illustration of this one-sided equipment that comes to our mind is offered by the specialists who conduct the instruction in English (to say nothing of other languages and literature) in our universities. In nine cases out of ten the instructor's credentials for the performance of his function are supplied by some fragment of technical linguistic investigation or the critical examination of some obscure author or exceptionally barren period of the literature. But the actual task which he has in hand is to acquaint young people with the principles of literary art, to help them interpret the master-minds of the race, and to inspire them with any enthusiasm for stately prose and noble poetry. Never was there a more evident maladjustment of means to ends; never was there a more glaring illustration of the undistributed middle than is found in the argument which would prove these men fitted to these functions.

The School and Health

The percentage of morbidity among school boys in Great Britain is twenty, in Denmark twenty-nine, in Germany thirty, in Sweden thirty-seven; while among girls the ratio is, for Great Britain sixteen per cent, for Denmark forty-one, for Germany fifty, and for Sweden sixty-two. We have no statistics in this country sufficiently complete to make us certain whether we rank nearer Great Britain or at the other extreme. Physicians are just now urging that such statistics be systematically gathered, and it seems very important that the work be undertaken promptly and thoroughly. Under the head of morbidity in Germany is included indigestion, headaches, relaxed muscles or skin, unreliable sleep, neuralgias, irritability and palpitation of the heart, nose bleed, and nervousness or nerve exhaustion. From statistics that have been taken in this country, as well as in those named above, we are sure that these difficulties are

largely to be attributed to school life. They show the ratio of pupils suffering from habitual headache to increase at a steady rate of about six per cent each year, grade by grade, with school advancement. Data sufficient are at hand to show that the topic is one of extraordinary importance, and calls for remedial action at once. A recent writer declares that the American people is taking better care of its farm stock than of its children.

Physicians condemn, without reserve, the taking of our boys and girls away from play and physical work, during their growing years, and keeping them for several successive hours in schoolhouses, under the strain of mental attention, and the excitement of recitation and criticism. Our whole school system is also based upon a competition that adds greatly to the incessant and unrelieved strain. This is all the worse from the fact that promotion relies upon examinations rather than upon the quiet judgment of teachers. An outside force is allowed to enter in and at given periods bring all these immature minds to the highest possible strain. Athletics, while developing the muscles of the body, cannot be expected to be a relief from strain, but is itself what one of our expert physicians calls only "another form of fatigue." Enforced exercise cannot take the place of spontaneity, and any careful student of childhood knows that the body finds its development as well as its recreation almost wholly under the stimulus of spontaneous impulses. One of our recent writers on education, also a physician, insists that one hour is all that any child should be allowed at a time with his books; that, alternating with these hours of study, should be hours of the utmost freedom for play or gladsome exercise or rest. Moving along this line of sentiment and conviction, playgrounds have multiplied, and the garden school has become a feature, pretty sure to be universal.

The President of the Homeopathic Medical Society, of New York State, Dr. Wilcox, places condemnation more especially upon the intellectual pressure brought to bear upon the pupils anticipating promotion. He pronounces the Regents' Examinations to be a serious blunder, not in their form but in their principle. He insists that the majority of physicians are with him in pronouncing these examinations "a menace to public health." In fact a child's mental grasp of subjects after a cramming process, in order to meet examinations, is a method precisely adjusted to break down the nervous system, and not at all to conduce to scholarship. It creates in the child's mind a false ideal also, leading him to suppose that the chief aim of school life is promotion rather than knowledge and joy. This uniform pressure system is antagonistic to spontaneity, and to all natural pleasure in any studies. The boy has just so much time to cover a subject, and any knowledge that he may possess foreign to the text will not count when he comes to face the "cold blooded questions."

The same authority insists that the idea of bringing all the pupils of the school to a standard of uniformity, fixed arbitrarily, is as illogical as to demand a certain height and weight. It is too often the result that when a boy or girl has gone on under this sort of pressure, up to graduation day, he is good for nothing except as a study for his physician. Statistics indicate that very nearly half of our children are left by these educational errors on the road of permanent ill health and uselessness. Of course in any such estimate as this we must not lay too much to the effect of study, for, if we had absolutely sound constitutions to work with, the effect would be by no means as disastrous. On the contrary, we have to take count with a very greatly devitalized stock. All the more reason have we for very careful consideration of means and method, when we take these children while they most need out of doors, and freedom from mental strain, and require of them the utmost concentration of mind and purpose. The old idea of school life was covered by the three Rs. Spelling was a harmless accompaniment. School was an adjunct of family life; the teacher was intended simply to relieve overburdened parents. But the school life of today is quite another thing. The curriculum has been overloaded until it is unworkable. It places upon immature bodies and undeveloped minds the task of mastering what should fairly become the problems of mature life.

The American school is intended to make American citizens, and it certainly should be possible to turn them over to the State uninjured by the process. Is it impossible to devise a system that will abound in health, both for body and mind? Are we making a blunder in supposing that childhood is capable of getting ready for manhood under any sort of artificial and conventional training? Are we counting too little on home life, and the old fashioned parental training? Are we opening the school doors too early? Should not a very large proportion of our school work be spread over into adult years—on the supposition that education never ends? In other words, are we not piling a life work onto the undeveloped years of youth? Have we not made a vital mistake in giving the brain and its culture so very dominant a position in relation to the body? Is not the sanest ambition of society, as well as of the parents, first of all to make the child a thoroughly sound animal? Can our schoolhouse be made to bear such a relation to orchards and gardens and all out of doors, that the body shall have quite as full and rational care as the mind? Is the problem solved by alternating school life between the shop, the garden, and the study of books? We prefer to leave these questions in the interrogative form, for we are confident that their solution is not far off. Our mistake in education has been fundamental, and the remedy or remedies will be drastic. One thing we must have, and that is health and wholesomeness. This, school life must not only not deduct from, but must most positively increase.

E. P. Powell.

THE PULPIT

Some Phases of Industrialism

AN ADDRESS BEFORE THE CONGRESS OF RELIGION, AT MINNEAPOLIS, MINN., MAY 28, 1907, BY REV. S. M. DICK, D.D., PASTOR WESLEY M. E. CHURCH, MINNEAPOLIS.

No program looking to the united action of the Church in Social, Ethical and Religious work would be complete without a discussion of the problems of Industrialism. The Church is facing grave problems. Possibly the most serious she has faced in her history. But there is nothing new in this and nothing of a discouraging aspect. There must always be grave problems where there is an advancing civilization and there must always be an advancing civilization where there is a live Church. I think the Church is to be complimented because the problems exist rather than criticised because they are not solved. Some scholars and social students of today try to make us believe that the Church of today in attendance, in spiritual power and in its grasp of the problems of today compares unfavorably with the Church a few decades past. This I cannot conceive, and I do not believe. The efficiency of the church today to grapple with the problems of today as compared with the efficiency of the church of a few decades past to grapple with the problems then before it may show the advantage in favor of the church of a few decades ago, but it is not because the Church has fallen back, but because the problems of our onsweeping civilization have opened so rapidly and so largely the Church, possibly, has not quite been able to adjust herself to them with the same rapidity. Mt. Washington is considerable of a mountain in New England, but if she were at the base of Pike's Peak she would scarcely form a perceptible hill; not because Mt. Washington would be lower at Pike's Peak, but because the surrounding country is much higher.

Among the grave problems in which the Church must be an important factor in solution are the industrial problems. The industrial problems are not wholly economic problems. Take the lower strata of humanity and they are much more likely to become well to do if you make them religious, especially Christian, than they are to become Christian if you make them well to do. The student of sociology often fails to see this but history I believe stands in proof of the fact that go where you will people protestantly religious constitute the well to do masses of the Christian world.

We are now undergoing a transition from the individual consciousness to the social consciousness. In protestantism the individual is the unit of action and thought. In Romanism the family is the unit and in Mohammetism the nation is the unit. In considering the individual consciousness vs. the social consciousness we must realize that the actual practice of mankind is, for the individual to get all he possibly can out of society. This makes competition in its ordinary form. The ideal is for the individual to get all he can into society. This makes federation and co-operation. This gives rise to the two questions that students of Christian sociology are now studying.

1. What is my personal right? 2. What is my personal duty? The way men answer these questions by action in the industrial world gives rise to most of our problems between capital and labor. Press the first in human action and discontent is increased in the labor world. Press the second and discontent is diminished.

Another factor in producing discontent is education. I would not have you understand me to suggest because education produces discontent that education should be abolished. But that education produces discontent there can be no doubt. An animal wants but little more than straw and fodder and the nearer a man is to an animal the less he wants beyond that. But educate him and you have created wants. You have created tastes, needs, desires, longings to satisfy higher ideals. You have set before him nobler aspirations, loftier conceptions and have placed him in a position where the luxuries of today become necessities tomorrow. If now you, by education, increase his tastes, desires, needs, standards of living, etc., more rapidly than his earnings increase to supply these needs, you have created discontent. A man is neither rich nor poor by what he has. He is rich or poor by what his neighbors have. Education creates discontent in still another way. It creates desire to travel; it gives broader views of humanity and the needs of humanity; it gives a more intelligent conception of production and consumption. The educated laborer reads the reports of the market, the stories of watering stock, the report of dividends declared out of his earnings and he at once can see the justice or injustice of his compensation. If that is not just he can see it and does in many instances see it and he becomes discontent.

There is still another strong ground of discontent and in many ways I think this one the fundamental ground. It is that principle which is under all the other grounds of discontent. It is the loss of the control of the conditions under which he labors. I do not believe any system will satisfy the laborer and remove his discontent except that which restores to him the control of the conditions under which he labors.

A glimpse at the growth of discontent seems to justify this opinion. The decade of 1870-1880 was a decade of great industrial activity. There was a great increase in the mileage of railroads; great activity in the manufacturing world and great increase in the development of agricultural regions. It was a decade of religious activity. The net membership of the protestant church in this country was increased during the decade to the extent of 3,392,000. But it was a decade of growing discontent both in the political and industrial world. The greenback and the social labor parties were both organized during this decade.

The developments during the decade from 1880-1890 were still greater. The wealth of the country increased $23,000,000,000, and the net membership of protestantism increased 3,587,000. This did not stop an ever increasing discontent. During the decade the Knights of Labor were organized with nearly a million of members. Great strikes were precipitated; among them the strike on the Gould system of railroads in 1885-1886 and the Chicago riot in 1886. During the decade 9,163 strikes were recorded calling out 2,460,000 employees.

The next decade from 1890-1900 was no more settled in its industrial character. The wealth of the country increased $29,000,000,000. The Church membership increased by 4,152,000. But for all that it was a decade of turmoil. The labor organizations doubled their membership. The decade is marked by the historic strikes known as the Great Homestead and the Pullman. Thirteen thousand six hundred and thirty strikes were inaugurated during this decade and 3,645,000 employees were called out. During this decade the political discontent reached its climax. The Socialistic-Labor vote increased a thousand per cent. Carrying this thought a litle further we find that from 1890 to 1904 the population of the United States in-

creased about 30 per cent; the membership of the protestant churches in the United States increased about 41 per cent, but estimating the increase in discontent in the industrial world by strikes and labor party votes it would appear that discontent increased about 10,000 per cent, and I think Dr. Strong has placed the figure of the increase of discontent as high as 18,000 per cent.

What conclusions shall we draw from these figures and bits of history? Shall we conclude the gospel is not adequate to the solution of these vexing problems? Not at all; but we must recognize some things and one of them is that the gospel must do more than regenerate the individual. To have an individual converted and fully consecrated to God does not change the fact that he becomes discontented under a system that takes from him the control of the conditions under which he labors, robs him in part at least of his personal liberty, diminishes his personality, and gives him less than his legitimate share of his earnings. Indeed I am inclined to think the more Christian he is the more discontented he becomes, for the more keenly he feels an injustice, and the more he is restrained from resenting it on the same basis on which it comes to him.

How can the Church be a factor in improving these conditions? It must save society as well as the individual in society. Can this be done? I believe it can when the church moves as a unit. In order to save society as well as the individual the church through her teaching must so diffuse the spirit of justice among the people that popular opinion will be such that a community will no longer look with favor on a corporate sinner and an individual Christian. That a man can no longer be an official in good standing in his church and have his money employed in an institution that breaks down the Sabbath, demoralizes society, debauches manhood and womanhood, and blights childhood.

The court of popular opinion is tremendous and the Church moving as a unit in the great movements of the world can make it what they will.

Again the laboring man must have restored to him the control of the conditions under which he labors. It is his right. And when the Church as a whole moves together in his behalf he will have that right restored to him. In order that this may be done the wages system as it is now employed must be done away. A better method of employing labor must be inaugurated. That system will finally be in capitalized time and collective bargaining. This is the trend of the industrial problems of today. I believe the church will solve the problem and save society and the state as well as the individual in society and the state.

Ought Ministers to Smoke?

I remember that a Catholic priest, meeting a friend who was a Unitarian minister, at a seaside resort one day, said to him, "Come, let us have a drink." "I do not drink," was the friend's reply. "Come and have a glass of beer, at least," said the priest. "No, I do not drink beer," was the answer. "Well, then, let us have a cigar together." "I never smoke," was the response. In genuine surprise the priest said, "What do you Unitarian ministers do, anyhow, when you want to have a good time?"

It must be admitted that this was not a typical Unitarian minister, if I may cite the example of the members of the Ministerial Association to which I belong, more than half of whom are smokers. Ministers resent being judged on this subject by any standard different from that applied to laymen. One must sympathize with this feeling, but I think it will be admitted that one's responsibility for the example he sets increases in proportion as his example is conspicuous and influential. Waiving other points for the present, it will be conceded that smoking is harmful, often very harmful to growing boys; and, unquestionably, smoking among boys is encouraged by the example of the smoking minister. A friend once said to me with much feeling, "Don't you think it pretty hard on my wife and me that when we urge our two boys not to smoke, they say to us, 'Well, our minister smokes and he wouldn't do it if there were anything wrong in it?'" It was to his example that they especially appealed and to no other. One can understand how disappointed and provoked parents must be when their minister's example is quoted against their earnest advice to their boys. The smoking minister is not likely to counsel his Sunday-school boys not to smoke and if he did his example would speak louder than his words and in the boy's mind convict him of insincerity. Frequent and earnest comments I have often heard convince me that many persons in every congregation having a smoking minister, and among them some smokers themselves, seriously regret his being addicted to this habit.

Some persons indeed would never vote to hire a smoking minister or schoolmaster. The point is sometimes made that a minister gets closer to men by smoking with them. Possibly in a few cases. But he does not thereby gain in their respect for him. He might get closer to some by drinking with them. But what advantage would that be? As Mr. Hawes wrote in the *New Unitarian*, "it is a poor sort of clergyman who is dependent upon such aid for his success." And I will add, it is a poor sort of men whose friendship could be fostered by such means. Even were there no other objection to the smoking habit it is worth considering if the pleasure a minister gets out of it is not too dearly purchased when it lowers him in the esteem, as it certainly does, of many members of his society. He will say that this is an unreasonable prejudice on their part; but the strong bias of his appetite makes it probable that their judgment on this subject is less prejudiced and more trustworthy than his own. A minister whom I once induced to stop smoking told me afterwards that, while he had always stoutly defended himself in the habit, he had to confess that he had never been able to wholly silence the inner protest against that useless indulgence. He could now, however, regain the respect of such parents as are alluded to above. He could counsel his Sunday-school boys not to smoke, as he could not consistently do before. He could urge on his hearers some self-sacrifice to aid a needed charity, without the obvious retort that he would better begin by setting the example of sacrificing his own needless and expensive luxury so as to aid such charity himself.

So much for this subject as related to ministers. Considered in a more general way there seem to me several indictments that may fairly be brought against this indulgence:

1. Careful observation justifies the statement of Rev. Miss Padgham in the *New Unitarian*. "The smoking habit when indulged in reveals a disregard of others, and a forgetfulness of certain little niceties which detract from the pleasure of social intercourse." There are indeed careful, thoughtful smokers who do all the nature of the case admits to prevent their habit

being a discomfort to others, and who, if one is not brought into close quarters with them, do not disturb the non-smoker. Allowance must be made, too, for the serene unconsciousness of the smoker as to the odor that infects his breath and clothing. But the infliction is none the less real on that account. Your guest comes from the smoking-car into your home, and although his presence offends your nostrils, you try to look unconcerned for the sake of courtesy, and bear the nuisance as well as you can. Whiffs of tobacco smoke come into your face in the street or on hotel piazzas with smokers at the windward. A lady to whom the odor was offensive told me once that she would either have to change her pew or give up going to church because of the strong tobacco odor that came from a smoker, a theological professor, who sat near her.

Physicians and ministers sometimes carry this unpleasant odor to the bedside of the sick. I was at a dinner party not long since. Eight of us were present and when we adjourned to the sitting room the host passed cigars to the men and then asked the ladies if they had any objection to smoking. The ladies answered no, of course. They are expected to make this answer. The question is considered courteous and thoughtful. I think it the contrary. Knowing how difficult it must be for a lady to make the objection which would deprive the men of their expected pleasure, no gentleman has a right to ask this question with the intent to follow it up by lighting his cigar in her presence. In the instance here cited one of the smokers thoughtfully refrained from smoking until all adjourned to the open air. Few women have the courage of an American lady who, when a guest in an English home, was asked by the host if she objected to his smoking. She replied, "I do." So unusual was this answer that the host thought she had misunderstood him. "I asked you," he repeated, "if you objected to my smoking?" "And I answered," she said, "that I do."

2. The "disregard of others" fostered by the smoking habit becomes a positive selfishness at times. There must be accommodations for smokers, however others may be incommoded. The smoking-car is not enough; there must be a smoking room in the Pullman car from which the odor, offensive to some passengers, steals into the open car. I am told that men and women join the Twentieth Century Club of Boston on equal terms. The most attractive meetings of this club are the Saturday luncheons to which distinguished guests are invited and where they speak. These meetings are as interesting to women members as to men, and yet such is the selfish tyranny of this habit that women are practically, though not by rule, excluded from three out of four of these meetings, because only once a month is smoking prohibited. It is a bad sign that the men cannot postpone their indulgence for an hour or two when it keeps about half the members from the pleasure of these meetings. But the fact is, as Thackeray said, "The cigar is a rival of the ladies, and their conqueror, too." Mrs. Russell Sage felt obliged to withdraw from the New York Society of Mayflower Descendants because the men insisted on smoking at the annual dinners, for the smoke was not only disagreeable to her, it was harmful, as it is to many persons.

There are many men of narrow means who cannot possibly acquit themselves of selfishness in spending considerable money upon themselves for a luxury in which their wives and children can have no share. The cost of the tobacco for the man means so much less comfort and pleasure for the home. This consideration does not, of course, apply to men whose means are so ample that their families are not restricted in the supply of their needs and pleasures. But it does apply to many men who ought to be ashamed of it. I once asked a minister at a time when his family was hard pushed financially, how he could justify himself in paying out for his needless luxury money that his family needed. He frankly confessed that he could not justify himself, but he kept on smoking all the same. It is strenuously denied that this is a moral question, but I submit that this minister's experience shows that it may at times become such. Thousands of men of small incomes spend from $25 to $100 annually upon this mere pleasure for themselves alone, when that money might add much to the general happiness and comfort of the family. Wives have no corresponding luxury and will not have until they take to smoking themselves. To redeem the smoking habit from the charge of selfishness a smoker, if he can afford to have a wife, as well as his cigar, should give her a sum equal to the cost of his tobacco that she may spend it upon some equivalent foolishness if she cares to do so. And, by the way, why should not women smoke as well as men? I have never see an argument for smoking that was not as good for women as for men. If women can get along without it, so could men if they would. However, women are beginning to smoke. In the *Boston Transcript* of April 25 an able correspondent shows that in England certainly fifty per cent of the younger women of the upper classes habitually smoke. Smoking-cars for women are now provided there. What prevails in the so-called "upper classes" in England is likely to prevail eventually in our own country. It does so already in our cities to a larger extent than is commonly supposed. A New York clergyman told me he attended a "swell" dinner party at which after the meal half the women lighted cigarettes. With this too often comes the abomination of gambling in the playing of bridge whist for money. May the Lord deliver us for a while yet from this gambling, smoking woman, now common in England, and not unknown here.

3. The expensiveness of the smoking habit already alluded to forms a valid objection to it. A friend of mine fifty-three years old, carefully computing this expense for himself, told me that the amount deposited yearly in a bank and drawing interest would have given him $6,000 to his credit. Of course, this is an exceptional case. But as men of small means grow old and face the "rainy day" yet unprovided for, they may seriously regret that the money spent for their own selfish pleasure had not been laid by for their families when age or sickness may rob them of their bread-winning power. It is this needless expense that stands in the way of much possible good a man might do. I have heard a smoker who spends $75 a year in cigars say he could not afford to pay for the rent of a pew at church, which his family would like to occupy while he smokes at home or at his club. Think of such a smoker saying he "cannot afford" $5 or $10 for some deserving charity that appeals to him! Does not the wise and helpful use of money come pretty near being a "moral" question? What shall we think of divinity students who apply for and use beneficiary funds and at the same time spend considerable money annually on tobacco?—*Rev. W. L. Chaffin, in "The Unitarian."*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

REV. C. A. OSBORNE, Secretary.

To whom all contributions for this Department should be sent.

Minneapolis Meeting

The last act of hospitality on the part of Plymouth Church, Minneapolis, before the building is razed, was to shelter the Congress of Religion. This body is the successor of the Parliament of Religions, and the session in the Northwest brought together representatives of all branches of the church from Minnesota and Wisconsin. If one were to cover the character of the organization in a sentence he would call it a "Clearing house of religion, ethics and morals," in perhaps that order of importance.

To this meeting came representative speakers on such widely diverse topics as social settlement work, labor and capital, the church's attitude toward reforms of various sorts, the anti-saloon league, war against organized vice and crime and the various questions covered by the term "civic righteousness." Those who participated came to the conference to impress their views in behalf of the widely-extended battle line of righteousness against evil, and they spoke with power.

Dr. Jenkin Lloyd Jones was the presiding genius. The speakers included Father Cleary, of the Catholic Church, who is always a yokefellow in any movement for reform, and Rev. Dr. Shutter, of the Universalist Church. Among our Congregational brethren who were prominent were Pres. Cyrus Northrop, ex-Mayor Jones, Rev. Henry Holmes, Drs. S. G. Smith, G. S. Rollins, Alexander McGregor, L. H. Hallock and E. G. Updike.

Some one asked at the conclusion what results were accomplished by this kind of a meeting. The answer was that the bringing together of such an array of diverse agencies working in obedience to the Spirit of God for the betterment of mankind was an exhibit more impressive than any single utterance given in behalf of reform. Scattered as these agencies usually are, the magnitude of the work which they are accomplishing in various lines has been underestimated.—*From The Congregationalist.*

The Sagamore Sociological Conference

That was a real congress of religion held at Sagamore Beach last month. The name was different and the range of topics was smaller, but the spirit of the gathering, the basis of fellowship, the purpose and method of the conference,—all was exactly attuned to the Chorus of Faith and Fellowship which the Congress of Religion has raised in every one of its meetings. We clip a report of this meeting from the *Congregationalist:*

"The object of this conference is the study of the social organism and man's social obligations in a sympathetic and open-minded way, holding lovingly and appreciatively the noble heritage of the past, yet looking for still further light and progress in the future.

"It seems to us imperative that all men of religious aspiration who really desire the coming of God's kingdom on earth should consider such questions as the following:

"The advancement of wage standards and improvement of home conditions.

"A general hygienic crusade.

"The abolition of child labor.

"Universal vocational education.

"Uniform marriage and divorce laws.

"Effective control of public utilities and the removal of special privileges.

"Public absorption of the unearned increment in lands.

"Income and inheritance taxes.

"Promotion of all forms of association for self-help and social betterment.

"Establishment of practical common interests between people of different racial elements and forms of faith.

"International justice and the application to constructive purposes and the social welfare of a great portion of the resources of peoples which are now devoted to burdensome and menacing armaments.

"Dr. Josiah Strong described the change now taking place from the individualistic to the social type of Christianity, contrasting the two and revealing wherein, especially of recent years, the individualistic type has failed and must fail. Dr. Leighton Williams, founder of the Brotherhood of the Kingdom, spoke on the 'New Testament Idea of the Kingdom of God.' Mr. Robert A. Woods read an illuminating and encouraging paper on 'Social Progress in the Past Twenty-five Years.' Mr. Edwin D. Mead spoke on 'Christian Principles and Present Day Problems.' In addition to these addresses, sufficient for a feast, the conference enjoyed hearing Dr. F. E. Clark on 'Conditions in South America,' from which country he has just returned; Rev. Charles Stelzle, on the 'Working Man and the Church,' and Mr. Bolton Hall, on the 'Ethics of the Single Tax Movement.' At each of the sessions there was also vigorous and earnest discussion, participated in by Mrs. Edwin D. Mead, Rev. James A. Francis, Rev. C. E. Dole, Rev. F. W. Merrick, Dr. E. F. Merriam, of *The Watchman;* Rev. S. L. Loomis, Rev. H. W. Stebbins, Rev. E. H. Chandler, Rev. C. E. Beals and others. The meetings were pervaded by a spirit of earnestness and enthusiasm. It was felt that this conference might be the beginning of a movement of great usefulness and it was heartily voted to hold another conference a year hence."

THE BOOK TABLE

A study of the South is now in order; and you will find good material in *The World's Work* for June, which is a southern number; and then there is a valuable article in *The Atlantic,* under the heading of "The Men of the Midi." It is very clear that the South just now is advancing more rapidly than the North, and there is no sense in being impatient with the execution of the task.

A farmer wants me to recommend two or three handbooks of the greatest importance to brighten up his work and make it accurate; and at the same time help him over difficulties. By all odds the best work in horticulture is "The American Horticultural Manual," by Professor Budd, of Iowa State College of Agriculture—two volumes right up to date. Published by John Wiley and Sons, New York. Then he wants "The Farmers' Cyclopedia of Agriculture," a compendium of agricultural science and practice, published by Orange Judd Company, New York. Then he should put himself into relation with his state experiment station, and agricultural college, and make sure of their bulletins. In New York state the Cornell "Nature Study Leaflets" are superb as literature as well as instructive.

Prof. L. H. Bailey's "Plant Breeding" is in its fourth edition, and full of suggestiveness. It is published by the Macmillan Company.

"The Traditions of Our Schools" is a capital reprint from the Washington University bulletins, of St. Louis. It is by our old-time friend, Francis E. Nipher. It strikes from the shoulder, and crowds the truth. It is a thin sheet, but worth more than some large volumes. Get it.

I wish the women readers of UNITY would look after *Every Day Housekeeping*—a magazine for prac-

tical housekeepers and mothers. It really is certain that we have at last a home magazine that ought to live.

Are you furnishing your children with *Bird-Lore*, published by Macmillan Company, of New York. This magazine is small, but it attends strictly to its business, and furnishes material that will fascinate the young folk. It is just that nice balance between science and story telling that goes home to the common reader. It is also superbly illustrated.

It was this side of the middle of the last century when the revolution began in creedology. We chronicle the death of Theodore Tilton with grief, because he was the first one to declare for honest investigation, as editor of an orthodox newspaper. It was in 1862, or 1863, that he published in *The Independent*, of which he was then editor, "Henceforth we shall publish this paper in the cause of truth, and not as the organ of any sect." I wrote to him, saying, "If you stand by your courageous editorial of last week, we shall be indebted to you beyond power to compensate." He did stand by his declaration, as long as he could, and then he was deprived of his position. The leaders of liberty in those days, outside the organizations of the Unitarians and the Universalists, were few and far between. We did not know each other, for the most part. We seldom heard of each other. It was simply the pressure of a scientific age bearing upon us, and compelling us to break with the infernal Calvinism that was exalting the devil and hate. By the way, who of our liberals remembers Rev. Leicester A. Sawyer, who translated a part of the Bible? He was so far ahead of the times that his utterances got very little hearing, or even reading. In the preface to his translation of Daniel, in 1883, he gave us these pungent truths: "Ages are sometimes charged with extraordinary responsibility. The nineteenth century is already distinguished for the greatest discoveries and inventions ever made; but there is devolved on it the nobler task of delivering the Christian religion from its early delusions, and giving it the freedom of the sciences and useful arts. The attainment of a higher culture by the masses has made these delusions too offensive to be longer tolerated. It will cost a struggle to cast them off, but the conflict will be short, and the battle once gained will be gained forever. It should be gained in the last quarter of the nineteenth century. With well directed and united effort on the part of the friends of truth, ten years will be sufficient to finish it." The prophecy was fairly well fulfilled; and a few of us have lived to enjoy the light and love of a manlier time.

Messrs. Hart, Schaffner and Marx, three citizens of Chicago, have jointly provided for the awarding annually of two prizes to encourage American students in the investigation of problems vitally affecting the business of the world. These prize essays in economics are to be judged by Professor Laughlin, of the University of Chicago; Prof. J. B. Clark, of Columbia University; Prof. Henry C. Adams, University of Michigan; Pres. Carroll D. Wright, of Clark College, and Horace White, of New York city. The essays which obtain prizes are to be published, and five of them already have been published in an admirable manner by Houghton, Mifflin & Co., of Boston and New York.

We have not had the pleasure of receiving these books, but call the attention of UNITY readers to them because we otherwise know them to be invaluable in the present stage of economic discussion. One of these essays, possibly the most important, is "Federal Regulation of Railway Rates," by Albert N. Merritt, of Stanford University. Another very vital problem is discussed by Harlow Stafford Person, of Dartmouth, under the head of "What Method of Education is Best Suited for Men Entering Upon Trade and Commerce?" A third essay discusses "Ship Subsidies," and is written by Professor Dunmore, of Western Reserve University. I shall undertake no review of these essays at present, but I call your attention to them as something not to be overlooked. I do not know of any one single enterprise in the publishing line of more importance—all the more important because these vital topics, or some of them, are battledored by our novelists. Most of them involve topics that concern the very life of our republic. It would be well for those who cannot afford larger purchases to at least secure these essays as they leave the press. The price is one dollar plus postage.

The most remarkable, the most endurable, the most real essay that has spoken to us for many a year, is a little volume called "The Kingdom of Light," published by G. P. Putnam's Sons. It is the work of George Record Peck—originally an address to a club of gentlemen at their country outing. It is rightly entitled an eloquent appeal for consideration of the things of the mind and the spirit, and all the more remarkable as coming from a lawyer, immersed in business. Others have bawled about our commercialism and our wallowing in things material, but Mr. Peck has distinctively pointed the way to a finer life. His book is peculiarly one for professional and mercantile men. It leads; it does not send. Its style is also perfect from a literary viewpoint. If all other reading matter might be laid aside for a month, this book alone would abundantly suffice for intellectual food, and a stimulant to high effort.

E. P. POWELL.

The Whip-Poor-Wills

BY RETT E. OLMSTEAD, DECORAH, IOWA.

With photographs by the author.

In June, 1903, as with several companions I was birding along the Upper Iowa River, I stumbled upon a whip-poor-will's nest, nearly stepping on the bird before discovering it. This bird so harmonizes with the ground upon which she sits that one is rarely able to discover her unless by chance he drives her from the nest. When this bird was frightened, she wabbled away feigning injury, but one accustomed to that sort of thing instantly stops to look about and we soon discovered the nest with two spotted eggs. The old

WHIP-POOR-WILL'S EGGS SHOWING SPOTS.

bird fluttered about making a great ado for a few moments in the evident endeavor to lead us away from the nest.

This nest was located upon the ground about ten rods from the river on a westward sloping hillside; the nest was evidently made with no care as it was merely formed among the leaves in a slight depression of the ground. When finally the old bird flew away several photos of the eggs and nest were taken, one

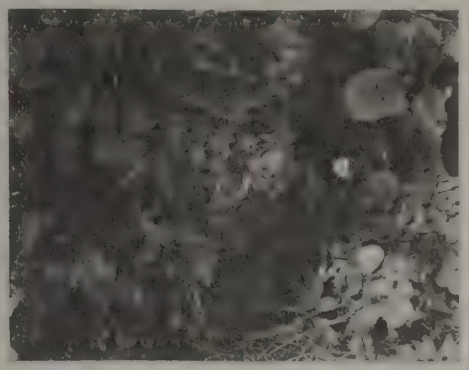
A SNAP SHOT.

being secured with the ray filter so as to show the spots upon the eggs; then the camera was focused on the nest and a string attached. Climbing in a tree about four rods away, I awaited the return of the old bird, hoping to get a snap at her on the nest, but without avail. After an hour's wait my place was taken by a friend who waited for two hours longer but without result. The old bird was evidently watching our movements or else had gone away, for the afternoon passed and no whip-poor-will returned.

Some ten days later, or on July Fourth, the county superintendent of schools and I went down to this locality for the purpose of photographing these birds. We approached the nest very cautiously and after not a little looking observed the old bird on the nest some ten feet away. In attempting to arrange the camera for a photo, she was frightened from the nest and we

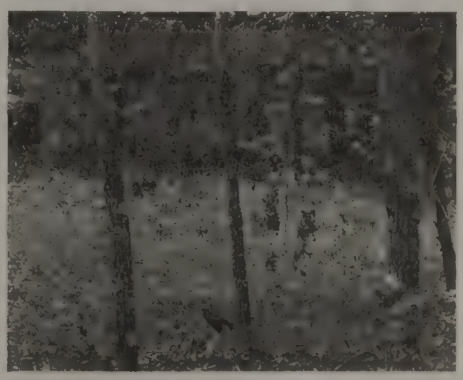
TWO YOUNG WHIP-POOR-WILLS.

saw therein two little sulphur-yellow whip-poor-wills, evidently but a day or two old. Upon leaving the nest this time the old bird made considerable disturbance, feigning lameness and a broken wing as before, hopping from place to place in the endeavor to lead us away from the locality. As she lit upon a small branch near the ground at a spot where the sunlight beat through the trees, I succeeded in getting a snap-shot, though from some distance, showing her wings trailing down. Pictures were also made of the young



WHIP-POOR-WILL'S NEST AND YOUNG.

birds and of the nest with the two half egg shells still remaining. It was difficult, however, to see the young in the nest even from a distance of ten feet, their color was so in harmony with the dead leaves surrounding them. After focusing the camera upon the nest some ten feet away, we went off some distance to eat our lunch, hoping to secure a photograph of the old bird after she returned. About an hour later, when I came back to the place, having the exact spot marked, I noticed the old whip-poor-will upon the nest and walking as though to go by paying no apparent attention, when opposite the camera I reached out and pressed the bulb and rather to my surprise secured an excellent photograph of the old bird on the nest.



OLD BIRD ON THE NEST.

This photograph serves well to represent protective coloration, for though she sat directly facing the camera it is not easy to trace her outline in the picture; indeed it is astonishing how one could stand nearby and look directly at the old bird on the nest without observing her.

Never at any time did we see but the one bird. Thus did we spend a most happy Fourth of July "near to the heart of nature" and holding fellowship with her beauteous forms; I count it a happy day in which I was able to find a whip-poor-will's nest. Though I did not return to the locality afterward, I have no doubt the young birds reached maturity. I regret that any boy or girl of our land should be so situated as never to hear the most delightful call of this good old "whip-poor-will."

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

Mr. Rockefeller in Chicago.

Mr. Rockefeller occupied the center of the public stage for a few days last week. In response to subpoenas issued by Judge Landis' Federal court the honorary President of Standard Oil appeared in Chicago for the purpose of answering certain questions which Judge Landis desired to ask relative to the famous Alton rebate suit, which, it will be remembered, was decided by a Federal jury last Spring against the Oil company. Unable to obtain from the Standard's counsel the information he desired and needed in order to impose the proper fine, the Judge went after big game and succeeded in landing in his court room last Saturday morning an array of men from the top row of financial officialdom that supplied the newspapers with copy and the cartoonists with material for several days. The court room was crowded and hundreds were denied entrance. The snap shot fiend, the morbidly curious and the Mammon worshipers were much in evidence. One almost wondered as he perused the tiresome details of the Rockefeller entry and constantly encountered the phrase reiterated ad nauseam, "the richest man in the country," if Croesus had not returned to Rome to scatter largess among a fawning rabble, or if wealth had not reached its twentieth century apotheosis.

His Testimony.

The information elicited from Mr. Rockefeller by Judge Landis was meager in the extreme. The former's statements indicated that his position was purely honorary and that he knew nothing of the details of the great corporation which he heads. Constant objections to the Judge's questions were interposed by counsel for the Oil company and so constantly overruled. Mr. Rockefeller was at length excused after contributing practically nothing to the Court's stock of information. The Judge, however, succeeded in informing himself from subsequent witnesses along the desired lines and has reserved until August 3 the announcement of the amount of the fine. It is conjectured in view of the enormous earnings of the Standard and in view of the fact that the Indiana corporation, the immediate defendant, is owned out and out, as testimony showed, by the Standard Oil Company proper, that the maximum fine may be imposed without doing violence to justice. If so, it will be the largest fine to which any individual or corporation has ever been subjected in judicial history. The maximum fine amounts to more than $29,000,000. The public is already wondering when it will have to pay this fine, whatever it may be, through an increase in the price of illuminants, lubricants and liquid fuel.

Jingoism Again.

Wild guesses as to the Government's motive in mobilizing or preparing to mobilize the flower of our navy on the Pacific coast are furnishing the Washington newspaper correspondents with considerable padding for their daily and excursive gossip. When Congress is not in session, when the President is away for the heated term and society is at a low eb, the jingoist can bestir himself and get a hearing. Notwithstanding the reports that "foreign nations emphatically believe we shall have a war with Japan," despite Tokio bulletins that sound as though they were made to order and emanated from a Spanish newspaper sanctum, the American people may rest assured that the existing *entente cordiale* between this country and the Nipponese will not be disturbed except for much graver causes than now appear to exist.

N. Y. Public Service Commissions.

A wide interest attaches to the decidedly novel experiment in statecraft that is to be tried in New York state. Governor Hughes stands sponsor for the well-known Public Utilities Bill recently passed by the legislature, by virtue of which certain Public Service Commissions are created with powers over corporations more complete and absolute than any ever yet delegated to any commissioner or commission by a legislature. On the working out of this law hang the hopes of the Governor to be regarded as a great constructive statesman and to receive future political preferment. Common carriers, gas and electric companies, are to be dominated by state commissions without recourse to any court save in cases where it can be shown that the commission's rulings involve confiscation of property. So long as these commissions can be kept free from venal and purely political influences it is not to be doubted that a long step will have been taken towards that ideal economic situation where the people and the corporations both get "a square deal;" but once let political bossism get the upper hand in determining the character of these commissions and progress turns into decay, justice into oppression.

The Unwritten Law.

The Balmaceda case decided last week in Brussels, following close on the Thaw and Loving trials in this country, goes to show how general nowadays is the feeling of leniency for those who do murder to avenge outraged honor. It is not hard to understand and sympathize with that more or less elemental feeling in human nature that prompts one to forestall the law in cases of this kind. But that it is wrong and unsafe to yield to this feeling in one's moments of passion is evident to the student of human progress. Every violation of a statute—especially of so important and universal a one as that covering homicide—which goes unpunished tends to weaken the effectiveness of that statute and to expose society to greater danger from criminals and violators. Human life is cheapened. Furthermore, a chain of revengeful assassination is started that is likely to get beyond the control of law. The "unwritten law" should have no standing.

The City of Traverse.

At last it looks as if the famous floating gambling den that has defied the authorities of three states for years would have to haul down its nefarious colors for good and all. By calling the attention of the Federal authorities to this slippery lawbreaker Mayor Busse has performed a signal public service. Local and state authorities have never been able to deal successfully with this evil. The method now to be adopted is to revoke the ship's license unless it can be shown that the vessel is engaged in legal coastwise trade. The Department of Commerce and Labor has instructed the Chicago Collector of Customs to make an immediate investigation.

Ex-Mayor Schmitz.

Judge Dunne of San Francisco has sentenced Eugene E. Schmitz, erstwhile Mayor and extortioner, to five years in the penitentiary. The pronouncement of sentence was followed by a demonstration in the court room contrary to all precedent. For the moment it was beyond the power of sheriff and bailiffs to quell. Thus another grafter comes into his own.

New President of Williams College.

Announcement was made in the Chicago papers last week that at a recent meeting of the Trustees of Williams College Prof. Harry A. Garfield, now of Princeton University, was elected to the presidency of Williams. Prof. Garfield is a son of the late President Garfield, who graduated from Williams College in the fifties, and a brother of James R. Garfield, now Secretary of the Interior. It is understood that he is not to succeed President Hopkins until next June, when the latter will retire.

P. S. W.

Self-Examination

By all means use some times to be alone,
Salute thyself; see what thy soul doth wear,
Dare to look in thy chest, for it's thy own;
And tumble up and down what thou findest there
Who cannot rest till he good fellows find,
He breaks up house, turns out-of-doors his mind.

When once thy foot enters the church, beware;
God is more there than thou, for thou art there
Only by his permission; then, beware,
And make thyself all reverence and fear.
All equal are within the church's gate.
Let vain or busy thoughts have there no part;
Bring not thy plough, thy plots, thy pleasures thither,
Christ purged his temple; so must thou thy heart,
All worldly thoughts are but thieves met together
To cozen thee. Look to thy acting well,
For churches either are our heaven or hell.

—*George Herbert.*

God only knows how blessed He could make us if we would but let Him. *George MacDonald.*

Faith shares the future's promise;
Self-offering is a triumph won;
And each good thought or action moves
The dark world nearer to the sun.

Whittier.

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps To High Living

SUN.—The whole of your life must be spent in your own company, and only the educated man is good company to himself.

MON.—It is the steady work that counts. The great lights of history are not flash lights.

TUES.—You have but one life to live—make this one count.

WED.—The man who sets out in life to build one great temple is the one who ends in building many.

THURS.—The manhood each of us attains must depend on our own hard work.

FRI.—The love which casts out fear is the enthusiasm for real work.

SAT.—The best traces of a man are shown in the better manhood of those who have grown up around him.

—*David Starr Jordan.*

Tears

Is it raining, little flower?
Be glad of rain.
The sun that veils itself from thee
Will shine again.
The clouds are very black, 'tis true;
But just behind them shines the blue.

Art thou weary, tender heart?
Be glad of rain.
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

—*Mary F. Butte.*

Together

The corals build together,
Beneath the troubled sea,
Their island homes to weather
The billowed storm set free.

The dew drops winged with sunbeams
That shift across the sky,
United in the mountain streams,
Deep woodlands echo by.

The grains of sand so light and small
That blow from off the ledge,
When gathered in their countless all
The shores of ocean hedge.

The mighty force that rules the world
Of sun and moon and star,
Must gather strength amid the whirled
And smallest things that are.

We study all the sins that mar
The story of the ages,
To find that man with man at war,
Made fame's dishonored pages.

And he who prides in progress gained
By mighty sons of earth,
And hates the bloody scenes that stained
The lives of simple worth,

Has yet to learn that man alone
Progresses nor achieves;
But man with others, he atones
And battles lost retrieves.

—*Alfred J. Davis.*

Tom's Lesson

Uncle Jack had taken Tom for a walk in the wood, and as they came through the grove Tom idly brought his stick down upon a family of ants that were busy carrying into the house some crumbs that had been left by a picnic party.

"I am sorry that the woodland newspaper will have to report a tragedy," said Uncle Jack, soberly. "They will have to say, 'While busy storing provisions in their home near Long Pond, the ant family was struck by a terrible tornado, and nearly every one perished. This was an excellent family, and was doing no harm. In the home were several little ones, who waited through the night for something to eat, but finding the house overturned and their parents missing, they strayed away into the wood, and were lost. The cause of the tornado is unknown.'"

"Why, is it like that?" asked Tom, in surprise.

"Certainly. They have been at some pains to build that little house; see how ingenious they were in fashioning it! Now it is laid waste, and they must find a new spot. Some of the little ones are dead, too."

Tom looked down ruefully at the havoc he had made. "I know what will make them happy," he said. "I will leave this piece of nut-cake from my lunch-box, and they will eat that." He laid the cake down carefully, and was rewarded by seeing other ants swarm over it and carry bits to another place, where he thought they meant to build a new home.

"I think they will soon forget," he said. "Don't you?"

"Probably; but if they forget I am sure you will not," said Uncle Jack. And Tom found that he never did.—*Katherine Hayford.*

Climbing and Boosting

A funny little scene in a sideyard, the other day, furnished an object lesson to passers-by who were keen enough to appropriate it. Small Jakie was trying to climb upon the roof of a low porch to clear the leaves from a rain trough, and his mother and elder sister were endeavoring to assist him in the ascent. The boy clung to one of the pillars, his plump arms and legs twined round it, and shouted:

"Push me up now! Why don't ye boost? Boost, I say!"

His shrill orders and calls for assistance presently attracted attention within doors, and brought to the window the father, with disgusted face and strong German accent:

"Poost yourself, you Zhakie. Vat for you pe all the times yelling for somepody to help you? Vat you tinks your arms and legs pe for, and you don't climb yourself oop? Pe quiet mit your noise and do sometings to yourself poost oop."

Jakie stared, then addressed himself to his task, and scrambled up to the roof with very little difficulty. The trouble had been that he was placing all his reliance upon his assistants. There are a good many young people who are trying to reach desirable places in the world in very much the same way. They know where they want to stand, but they are looking for somebody else to put them there—influential friends to push them up—wasting in calls for help the strength they should spend in climbing.

It is questionable if any one is fitted for a place into which he must be lifted without effort of his own, and there are many who despondently wait for somebody's "influence" to open a way for them, where, with vigorous determination, they might open a way for themselves. Friends are valuable, and such help as they can fairly give is to be gratefully accepted. Influence that can be honestly claimed is not to be despised. But these things are only aids; we must do our own climbing. If there is any good we wish to reach we dare not waste our time in waiting for some one to help us to it, but we must help ourself with all the powers we possess. We are, or should be, so far as mortal assistance goes, our own most influential friends.—*Selected.*

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DOMESTIC SCIENCE TEACHER.

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EDITOR OF UNITY.

Foreign Notes

SEPARATION AND ALLIED PROBLEMS OF STATE IN GENEVA.

After weary months, not to say years, of prolonged discussion by pulpit, press, platform, individuals, and bodies of every sort, the first decisive step has been taken for the separation of church and state in Geneva. At its session of June 15, the Grand Council passed the law for the suppression of the budget of worship by a vote of 60 to 23 and 2 abstentions, 15 deputies were absent. The law is subject to the referendum, June 29-30 being fixed as dates for the popular vote.

The growing urgency of the question has lain in the increasingly mixed character of the population of the canton and the fact that the Roman Catholics had no share in the state budget. It is said that the Roman Catholic deputies voted unanimously for the law, believing that it will improve their situation at the expense of the National Catholics, and suspicions of political bargaining may tend toward a rejection of the law at the polls.

The question is complicated by the intimately related one of the disposition of certain church edifices—notably *Notre-Dame*, which since 1872 has been in the possession of the National Catholics, with whom the Roman Catholics refused to share it. The Romanists now outnumber the National Catholics, I believe, and a feeling has been gaining ground for some years that the former were unjustly dispossessed and that restitution should be made to them, while the present beneficiaries insist that they are entitled to at least joint occupation. This it is that has led to the charges of bargaining in the matter of the Council's vote. The *Notre-Dame* question is still pending.

Le Signal de Genève, in an editorial after the Council voted, says:

The initiative for separation could come from three different sides, from the church, from the state or from individual citizens, friendly, indifferent, or even hostile to the church.

At Geneva, in 1906, the initiative was taken by the state. This fact should be emphasized for it constitutes an essential difference between all previous projects and the present one.

The proposals of 1855, 1871 and 1878 came simply from individual deputies; that of 1897, from a socialist, but the project of 1906 emanated from the Council of State and it was the president of that Council himself who presented it to the Grand Council.

Quoting the opinion of Charles Chenevière, a noted Geneva pastor, who died in 1878, that separation effected with the concurrence of the State would be a blessing, the editor goes on to say:

This is precisely the situation in 1907. It is not the church starting out for itself with only wallet and staff; it is the Church departing with all its possessions assured, with its pastors pensioned and the communal edifices placed gratuitously at its disposition. Separation presents itself then under exceptional conditions of good-will on the part of the State and there is no doubt that many pastors in 1907 will think, as did that pastor in 1850, that separation with the concurrence of the State is good fortune.

The church authorities have been very sharply criticized for their failure to afford any assistance in the way of suggestions during the drafting and discussion of the bill and one of the deputies replies with a good deal of feeling to the charge that the law has been framed without agreement with those interested. Such a charge, he thinks, is a little too much, when the committee, working out the provisions of the bill and doing its best to meet the needs of the churches, has received from the latter no suggestions whatver. Their legal representative, the consistory, has only broken its silence to say that the law is worthless; the National pastors offered no comments and nothing has been said officially. On the other hand, where the legislators did attempt to regulate the Catholic question—the Catholics too being interested parties in this affair, one

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"To Have and to Hold"—Mary Johnston.

"The Virginian"—Owen Wister.

"When Knighthood Was in Flower"—Major.

"Man on the Box"—Harold McGrath.

"Manxman, The"—Hall Caine.

"Master of Warlock"—G. C. Eggleston.

"Master Christian"—Marie Corelli.

"Marcella" — Mrs. Humphrey Ward

would suppose—the committee is accused of bargaining!

It has been objected that separation will kill liberalism in Geneva, generating discord between liberals and orthodox. To this the same deputy sarcastically inquires if it is then only the golden thread of the state budget that keeps liberal pastors from falling out? He had supposed it was the spirit of Christ. It depends on these same orthodox and liberals, he asserts, whether the church of the future shall be national or not; it will be if they will it, even without state support.

We wish separation, he says, on grounds of prudence and good sense, because we know not what tomorrow will bring. Those who oppose it assume a grave responsibility. The population of the country is mixed and likely to be increasingly so, since Catholicism on the one hand and free-thought on the other are at liberty to develop on the legal basis of Geneva's democratic institutions. Political democracy and the civil power recognize citizens, they know nothing of the lievers. The best assurance against clericalism is the definite separation of matters for the individual conscience from the domain of public service and from politics. Only so can the future peace of the Genevan democracy be secured. Today separation may be made advantageous to the church; later it may be regardless of it.

We shall soon learn how the people at large viewed the whole question.

M. E. H.

Mr. Andrew D. White, in his admirable autobiography, devotes his concluding chapter to religious development, showing a most impartial, reverent and fair-minded grasp of present conditions and future probabilities. He believes that religion "is now, as it always has been, a need, absolute, pressing and increasing." Recognizing the normal need of religious ideas, feelings and observances, he sees in their history an evolution which has slowly brought our race out of lower forms of religion into higher, and which still continues. He says: "More and more the thinking and controlling races are developing the power of right reason; and more and more they are leaving to inferior and disappearing races the methods of theological despotism." He strongly favors toleration, indifference to unessentials, coöperation with good men of every faith. He would encourage evolution, and not revolution, and in closing his sage reflections says: "The best way of aiding in a healthful evolution would seem to consist in firmly but decisively resisting all ecclesiastical efforts to control or thwart the legitimate work of science and education, in letting the light of modern research and thought into the religious atmosphere, and in cultivating each for himself obedience to the first and great commandment, and the second, which is like unto it, as given by the blessed Founder of Christianity."

If a plaid-clad caddy laddie's daddy had a fad for adding, would the plaid-clad caddy laddie's daddy be an adder? And if the plaid-clad caddy laddie addled daddy in his adding, would the plaid-clad caddy laddie's daddy make the plaid-clad caddy laddie sadder?—*Harper's Magazine.*

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